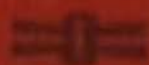


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THE ESSENE

October, 1991

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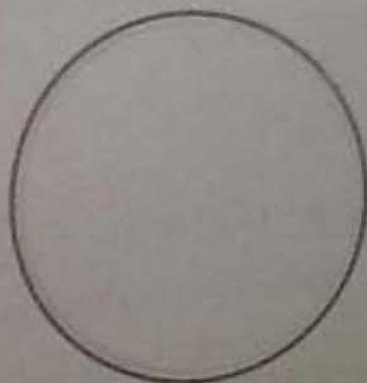
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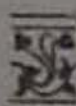
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VOL. 3 DENVER, COLO., October, 1903. No. 4

Common Sense Talks

*With
Ione*

WHO IS RESPONSIBLE?

There is no greater love than absolute justice. It is so easy when things go wrong to blame somebody for it. To feel that we have been chosen by the Lord, as it were, which accounts for our chastening—for have we not been told that "Whom the Lord loveth he chasteneth?" Yes, he who walks in the law alone walks in truth and justice; he understands the law of universal love.

Oh, this big *I*! Is it always to stand like a huge barrier of personality between the soul's desire and its fulfillment? Of course we know that the

broaden and more spiritual the culture, the more universal we become, and the smaller dwindles the prominent I, but even with the universal consciousness growing upon us of reality—of infinite things—it seems such a difficult thing to realize that we alone are the arbiters of our own destiny; that we alone are responsible for every condition of our lives. No one can injure us, no one can possibly harm us but ourselves.

It is not always the most comfortable thing in the world to realize the truth, but it is the most necessary thing. In fact it is something we must eventually do, and when we commence with the sub-conscious desire for knowledge of the truth we may be led over some pretty rough places until we do come into a realization of it.

It is my individual relation to truth which particularly interests me. That is only natural. That part of me which is constructive, alive, eternal, is true. All that is seeming delusion, inharmony, while it is the result of my own choosing, is not truth, and if I suffer in adjusting myself to the truth, for that is really the only suffering one can do, that also is my own choosing.

We all instinctively demand justice. Sub-consciously we realize there can be no love without it. How well I remember when I was a child at a concert

school of being told of something I might do to save myself some punishment which I was supposed to deserve. The one thought which was uppermost in my rebellious mind was that if I deserved the punishment I wanted it. That my responsibilities were not to be shirked, and I very much shocked my advisor by declaring that if I belonged in hell or deserved to go there, I wanted to go. I have never changed my opinion about that. I not only want just what I deserve, but I am absolutely certain of receiving it just as I have desired, demanded and, consequently, attracted that force.



God is. Is not that the most beautiful thought that can be conceived of? What is the use of worrying or grieving when we have ever before us that mighty truth—God is. It gives us strength to cast all our responsibilities into the universal consciousness of which we are a part. So it gives us the glorious privilege of bearing our own burdens and realizing our own responsibilities. No, indeed, you and I are no weaklings to allow anyone else to bear our share of the world's burden and work. We are made in His image. We are strong and individual in our ex-

pression of this universal force. We work and we live because we love to be, and to do our part.

Of all laws, the law of cause and effect is the most comforting. It is so sublimely just, so serenely complete. In contemplating its perfection I am reminded of those words of Hermes: "God is not a mind, but the cause of a mind; not a soul, but the cause of a soul; not a light, but the cause of a light." And then the thought always follows: As He is the cause, so is He the effect, and we come back to our clear vital truth—God is.



It may be rather a selfish viewpoint, but do you suppose, if we realize that every time we generate a thought of destruction in the shape of condemnation or hate of any kind in our hearts, that it reacts with a mighty force on ourselves, that we would still continue with such practices? Oh, no; we would soon find a way to change our attitude of mind. If we realize what the law of cause and effect means to us, we will manage some way to live in harmony with that law.

A beautiful, brilliant woman of our city has just started a handsome little publication. It is being received with great interest, and has wonderful oppor-

unities, but some way, when you read its lines, so filled with criticism and condemnation, so bright, and yet so bitter, every word cutting into some heart, you almost feel the little pricks of blood, and your whole soul goes out with love and longing for the dear, beautiful woman who is drawing to herself such pain and such heart-weariness. Who will she consider responsible when it all turns to ashes? The law is inviolable, and will be fulfilled. The little journal may bring fame and money. It may be lots of fun to say funny, cruel, little things about folks, but with every knife thrust into the heart of a brother comes the reaction accentuated by the accumulated force of nature's own laws.



Have you ever observed how a devotion which has been a part of your very existence suddenly, and to your great surprise, ceases to exist? You do not know why. You try to fan it into life, but the reality has gone; it will not re-kindle. How many incidents one can recall of little, cruel speeches, which seem so small, they seemingly amount to nothing. We forgive it all, but some way the mental attitude is changing; the forces are in action; the soul responds and to our entire surprise, something has gone out of

the life—an available, mighty law has been fulfilled.

We are our own hard task-masters. An infinite love—a just and radiant law—exacts nothing but that men shall do those things which lead them to the most precious treasures of the universe. But we are free, and even if through that very freedom we wind ourselves round and round in meshes of our own weaving, still we have choice, and we can still choose our own way of life.

To-day a friend said to me: "I feel like a lion with my feet all tangled up in threads. Every circumstance seems to be an added thread, until I am completely enmeshed." Yes, dear heart, how many of us are all wound up in just such meshes! Some of the finest, silken threads are holding us with their cruellest might. Poor, tired feet! Dear, helpless hands! What shall we do? Shall we keep on winding ourselves in such bondage? Shall our lion's strength be lost because of the silken threads of circumstance? Oh, no; we are masters of the meshes. There is a way, the way of truth, of understanding, of love. We will gently unwind, patiently untangle, until we free ourselves from all the meshes which are holding us in delusion. This duty belongs to ourselves alone. We have selected every thread. We alone are responsible for the fulfilling of the law of our own being.

ON A MOUNTAIN TOP.

Long ages since, when earth was in her dawn
Here Change and Chaos held their carnival,
And left these hills and chasms as the marks
That they, in their grim sport, had passed this way.
What language is there to reveal the thoughts
That rise within the spirit on the heights?
If there were words from out the earthquake born,
Tempered in desolation and in fire,
Big with the lightning and the thunderbolt,
And holding glimpses of Infinity,
Then might I speak and in some part express
The things that stir within me. But our words,
The small change of the counter and the club,
What place have they on God's own altar-stairs?

The height without reveals the height within,
These crags and mountains have their counterparts
In my own spirit. These primeval hills
Arouse primeval memories in me.
These sheer descents that lead into the depths
Sound soul-depths more abysmal than their own.
These distant heights that glimmer in the sun
Gleam like the distant peaks of other lives
Across the haze of centuries. These vales,

Checkered with green and splotted with moving clouds,
With streams traversing them like silver threads,
And roads like threads of gold, these sunny vales
Are like the peaceful valleys of the heart.
This broader vision of the mountain-top,
That crumples states to boroughs and that lays
The far-off plains beneath me like a map,
Is but the outward symbol of the view,
The wider outlook spreading on the soul,
That climbs the mountains of Experience.

The Spirit of the Cosmos broods alone
Upon the height. Here is no trace of man
To mar the spell that falls upon the soul.
The human discord is a distant dream
And sound is banished from this higher world.
The universal Silence, like a voice,
Holds converse with the mind within the mind.
Until you fancy, on some inward ear,
There falls the language of the Infinite;
Until you fancy with some inward eye
You see upon the dim and distant heights
The touch of shining feet and dream that God
Is bending o'er you in the solitude.

It was a day in Autumn. From the hills

There came a breath delicious with the snow;
Yet overhead the midday sun shone clear
Between the scattered and low-hanging clouds,
Whose shadows on the distant mountain sides
Raced onward lazily from slope to slope.
Though all about was sunshine, far away
A rain was slanting downward o'er the hills,
From out whose clouds arose the island peaks.
Within the distant vales the pine trees seemed
Like blades of grass; and, bordered by their green,
Were tiny lakes that shimmered in the sun;
While all around, commingling with the clouds:
Themselves like clouds, with shining, frozen points,
The peaks in one vast amphitheater,
Gleamed like a wall of snow. And, gazing thus
Upon them, all my selfhood passed away,
And I was one with them and they with me.
I felt their patient greatness and their calm,
I knew their age—I was as old as they—
I touched the soul that slumbered, locked in them,
The spirit 'neath their elemental life,
And through that dream I sensed the Heart of Things,
The cosmic consciousness that we call God.

With streaming eyes I fell upon my knees,
At worship on the mountain top, for there

I found the truth that I had sought so long;
I knew the primal unity of things.
All my false self slipped from me as a cloak;
I merged my being with the larger life
And I was one with all the universe.



Some of the new movements have made the mistake, in their revolt against ecclesiastical forms, of getting farther away from Christ. It is more of Him we need, not less. If the church has had a fault, it has been in preaching Him too little, not too much.



To paraphrase Tennyson:
It is not doubt for which we pant;
'Tis faith of which our lives are scant.
More faith and fuller, that we want.



The press has become the leader of the world; and for that reason the press is in duty bound to hold aloft the banner of the higher ideals. These things have come into the life of humanity, and the press will not properly represent humanity if it does not stand for the noblest, the truest and the best.

STUDY ON BREATHING.

[It is a genuine satisfaction to know that in your work you are supplying a demand. To be useful in the world of your activity is the one thing worth while. If I can be of use to my friends, or they can be of use to me, let us associate and mingle our forces. As soon as we have outgrown that plane of our usefulness, let us separate and utilize our energies in some other way. These monthly studies have been most graciously welcomed by our readers. It is to us a happy reward to be appreciated, whether we are working for the reward of appreciation or not. In the last month have come two requests from our students for a few lessons on the subject of the inner breath, and we are more than happy to comply with the request, for it is the most sacred privilege we have to give what has been so freely given to us. The study of these things is not to be lightly dealt with. In writing on spiritual things, one does not usually write for children, but for students who are interested in soul-evolution, and who are willing to think—those who are consciously seeking to express the truth of their own being. In one lesson we can give but a passing glimpse of a subject so vast—but in other lessons we will go more into detail, and endeavor to meet the demand for practical lessons.]

Instinct develops into reason and reason into consciousness. We may reason all our lives; argue with ourselves; insist upon certain mental action, but we only discover that we can prove nothing of actual fact by reason. We perceive a truth. It is beyond the intellect. It is of the soul. Realization is the true religion. Reading, studying, attending lectures and classes, all have their use. It is the use of preparation; but there can be no genuine accomplishment without the realization of the soul.

It is one of the most useless expenditures of force in the world to try and argue people into any belief. Argument always destroys odyllic force, and students of nature's finer forces, in other words, students on occult lines, understand the great value of the odyllic force in polarizing the brain-center.

Let people absolutely alone in their thought-consciousness until they desire something which you can give them. Then when they demand something from you it is your duty and privilege to assist them in any and every way you can to come into the realization of truth.

The man who is really seeking truth is sure to find it. It is as inevitable as the law itself. Truth is the thing and the only thing which in reality exists, and the very first step in its recognition is the desire for it.

Nothing satisfies the truth-seeker but reality. He feels the delusions slipping away. He is becoming conscious only of true things, and his dominant desire being the soul-desire, it is naturally the force he attracts from the universal soul-energy.

The human being is a universal being. He is the microcosm of the universe, having within himself every possibility; every force conceivable. He is the great magnet, and is certain to attract that which he is manifesting in himself. This wonderful human being is perfectly free to develop his possibilities and to draw from nature's storehouse whatever he chooses to express within himself.

So with the advent of his desire for truth and life commences the work of adjustment with nature's laws in harmony. He comes into the presence of reality. He expresses the true. If he has been living in delusions, they gradually leave him and he finds himself in another atmosphere, breathing the breath of a freer life, and touches the universal energy with a more vital touch.

What is the breath of life? How often we use the term! How frequently we see it in printed form! The breath of life—God's life—infinite life—expressed so abundantly in all the world; and we, the most perfect and alive of all his creations, seldom giving a thought

to the infinite breath of the infinite soul, through and by which we are, we live and move and have our being!

In the study of the breath, as in no other way, do we comprehend the oneness of all life. There is no growth, as we usually conceive growth. It is all manifestation. The sum total energy of the universe does not increase or decrease. You cannot take away or add to one atom of force.

From the protoplasm to the man, there is but one life. It manifests again and again, always raising in its vibration from the first faint breath of the germ life to the incarnation of God in all His wonderful expressions of life, not only upon this planet, but in all the universe.

All evolution implies involution. You cannot evolve something which is not already in. It is, in truth, the inbreathing and out-breathing of an infinite, supreme love; a love which, by its mighty, constructive force, holds all this great universe with an inspiring and expiring vital life.

The strongest, freest expression of life upon this planet is the human body. It is made in the image of God, that it may be the temple of the true—the perfect instrument of the soul. The greatest power which is given to the body is its power of selection. Through human birth, that most marvelous of all God's manifesta-

tation of love to his children, the body comes into its power of selection.

When the breath of life is breathed by Jehovah into the human body it becomes a divine incarnation, and as it catches the universal breath and breathes with the universal love—what a glorious temple it is of the living, loving God, created alive in his image, privileged to experience life in his name and form!

The body continually changes through the power of selection. With every breath the atoms change, and the human being chooses what shall be the nature of the change, what he shall draw from the universal energy—the great storehouse of nature. Through the breath does he select, for verily it is the breath of life.

When the man ceases to use his power of selection, the forces which hold the body together leave it. It is of no more use to the soul. All nature discards that which it cannot use, so the soul discards the body when it ceases to be of use in its development. If you keep the body for a thousand years—and by understanding the breath and its relation to the life you can keep it—it will be a continual change, and each change should make it more glorious, more fitted as it were for the work of the soul.

It is only a question of our realization of the truth when we will also realize our power of selection through

the breath. We will understand how to so breathe that we will attract the vital life energy equally, in harmony and construction, in polarity, let us say, instead of with scattered, wasted, emotional force.



The idea which I wish to make dominant to-day about the spiritual breathing is that it is by the breath that we choose from out the atmosphere the quality of our life-force. In other words, through the breath we touch the universal energy and attract this life-force at the point of our own selection, consequently we are responsible not only for what we are but for our surrounding conditions.

Of course, we recognize many influences, such as planetary influences, etc., and in some lesson in the near future it is our intention to give an explanation of these astrological influences. But the fact remains, that the human being, from his very nature and relation to the infinite breath, is master of himself and of his destiny, and that by understanding himself and his powers he comes into soul consciousness.

Many of our experiences come subconsciously, but it is the desire of all students to come into understanding, to develop the wisdom of infinite things by

becoming *consciously* aware of the one-life. There are as many ways of coming into this understanding as there are souls in the universe, because every soul must eventually recognize the truth from its own point of vision.

There are many people who say that we are vague in our expressions. What do we mean by saying that you can draw from the universal energy? We mean just exactly what the words mean. There is nothing mysterious about it; only plain, common fact, and when once they perceive the truth of that fact they realize the possibilities of life as never before.

There is a breath within a breath, as there is an atmosphere within an atmosphere. As we draw into our lungs the external atmosphere, we draw life for the physical body. The motion of the lungs is not the breath; it simply moves the engine which draws the breath. So, as we draw into the spiritual body with the corresponding motion the spiritual breath, we draw life for the spiritual body.

As we said a few moments ago, argument and reasoning are perfectly useless—a waste of energy. If you will concentrate upon this thought of the inner breathing which we have given you—take a deep, conscious breath in so doing and perceive with the eyes of the spirit this spiritual power—you will come into

a perception consciously of the spiritual body and its reality of attraction just as you perceive the motion of the engine of the physical lungs and the resultant effect of its life-attraction.

There are several schools and systems of what is known as the yoga philosophy, all of which teach breathing. Some of these are shrouded in a deeply mysterious atmosphere, and unless you have some influence, or unlimited cash, you can only have the most external of their lessons.

There is absolutely no mystery in truth. No school or system of schools can have a corner on truth. The man who is poised in the spirit can attract the spirit-forces whether he ever heard of the Hatha Yoga or Bakti Yoga or any other kind.

All knowledge, however, has its use and helps us in our work by making the avenues of approach to the mind clearer and the mind consequently more receptive.

Some people have the temperament that desires to commence with external nature and some must express themselves from within. Both are right, they are in reality one. Both will meet at the same point. It is just a difference of methods, but the same path of truth and life.

The entire system of Yoga training leads to a realization of oneness. That is the meaning of the word

Yoga—Union. Teachers divide the Yoga into four systems, each one having an especial method of training. Few students care to go beyond the first system, the Hatha Yoga, which deals more particularly with the physical body and its breathing. Almost any system of physical culture will give one about as much on this physical breath as the Hatha Yoga system. They all teach control of the body, and largely through the breathing. The Yoga systems, however, recognize the deeply occult meaning of all the symbology given with the exercises, and also that the Hatha Yoga system corresponds and leads toward the more spiritual methods of Yoga training.

The Raja Yoga deals more with the intellect, with the mind-force in its relation to the spirit force, bringing the differentiated forces into oneness and harmony. The Raja Yoga teaches almost as unlimited powers over conditions as the Hatha Yoga does over the body. From their standpoint all this external world is but the gross form of the internal, more subtle world. The finer is the cause, the grosser the effect. They propose to start at the internal point, study internal nature, and from that control the whole. Both, and in fact all of these systems of Yoga point to conscious oneness, which is the only position of mastery.

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In studying the breathing, no strenuous effort of

any kind is necessary. Much of our thought-force is used too violently to do its perfect work. Much of the healing of the body is weakened because of the emotional nature of the force used. You want to eliminate every thought which is not serenely poised. With a clear environment you have no barriers and you waste no force.



There is no place of power on any plane to which a human being may not attain, and there is always the way of attainment. First the way, then the truth, and ultimately the life. We may say the truth is the life, and the life is the truth. We certainly come into the life by the truth, and there is always the way.

Your way may not be my way, but the way that I have chosen is evidently the path of my attainment, and if I can serve you in assisting you to find your way it should be my happy work to do so, but I should not expect you to choose from my view-point. I must leave you in freedom to perceive your own pathway.

In the Bhakti Yoga teaching there is simply the way of love. The man who is polarized in love, who travels the love-way, makes no effort. He finds the yoke easy and the burden light. Every breath he breathes is adding construction and life to his soul, because he can

only breathe from out the universe what he actually is, what he generates within himself, and he is in the very nature of things construction and life.

The great advantage of the Bhakti Yoga is that it is the easiest and most natural way to reach the divine end in view. Its disadvantage only that it might become so extreme as to take fanatical form, as we have seen in some of these wild devotees who lose their power of discrimination through devotion to one object or idea. It is only in the first stages of enthusiasm, however, that there is the risk of fanaticism. The Bhakti Yoga soon merges into the Jnani, which is the wisdom, and love and wisdom united are absolute power and strength.

Ceremonials and forms of all kinds have no other value than taking us on to that state where we have universal love. There is no liberation outside of love, but it must be expressed universally, for personal love is bondage. With the impersonal love toward all life, knowledge will come, unsought even, because from wisdom love is inseparable, and love being the great constructive force, is bound to attract its very own.

"Live, O man, no longer to remain a slave to things supposed to be necessities, but by the assistance of spirit, move up to Heaven's original intention, the great love and wisdom-principle of thy being."

WRITTEN FOR THE ESSENCE BY IONE

Anything to be beautiful must be perfectly natural. Abandon yourself to nature. In other words, do what the Lord (the law of your own nature) requires of you and you will be one with nature herself.

We all have an idea that we must do what people demand. We must dress according to fashion's decree—wear what other people approve of, when nature's law, the law of our own being, pleads for something quite different, and perhaps utterly rebels at the coloring and the contour of the fashion-plate. It seems a very small thing, but it is often the little pin-pricks of life that wear-out and disintegrate the life-forces. Burgoyne says that corsets and tight shoes have done more to destroy the spirituality of the present generation than all the other causes of ignorance combined; that a cramped waist means a useless solar plexus, and that a useless solar plexus means spiritual incapacity. Of course spiritual incapacity means bondage to the forces of nature instead of attuned oneness with them, and this is absolute slavery.

But that is only one form of our slavery. We are so in the habit of doing things to meet the approval of the "they say" people. Suppose we try abandoning

ourselves to being true to ourselves, and see how much easier all the conditions of life become.

Did you ever hear the story of the distracted centipede? He was walking along one day, managing his hundred feet in the usual rhythmic, orderly way of the law of his own being, when he happened to meet a frog. The frog was lost in admiration of the wonderful skill displayed by the centipede in managing his hundred legs so gracefully. The frog only had four feet. He could not possibly manage one more, and here was this marvelous creature with a hundred feet knowing exactly which one to put forward first and just how to put it down.

So the frog inquired of the centipede how and where he learned such astonishing things. For the first time in his life it dawned upon the mind of the centipede that he really was a very remarkable specimen. He began to appreciate himself and to pity a world which could not realize his greatness. He became so conscious of himself that he entirely lost consciousness of universal things. In fact, he was so absorbed in self-consciousness, that his mind lost its hold upon the universal and became a thing of chaos and disorder. He lost all conception of the laws of his own being. His feet became all snarled up in themselves and he and his beautiful legs perished on the rock of conceit and personality.

There is only one way of adjusting your life and your affairs in harmony, and that is by being perfectly natural. If you want to be beautiful in person, simply follow the law of your own natural style and your conception of that style. If you want to be happy, abandon yourself to the dictates of your own soul; that is, follow the voice of conscience. It always points the true way, although it may not be the way of the church or the world.

Whatever you wish to attract from the universal energy, do so by becoming at one with the law of nature that you wish to use. Think it out in your own natural way. Upon this one thing depends the question of developing the soul.

Walk just as the laws of your own being would have you walk, and don't be paralyzed by the eternal frog question of which foot shall go first. If it is your nature to fly with the birds, don't try to crawl just because a lot of worms who know nothing else but crawl are criticising you because you fly.

Dare to be yourself. Dare to follow the dictates of your own soul-nature, and abandon yourself to the truth as it reveals itself to you, even if it leads you into heights and depths utterly beyond the conception of man.

APPLIED NEW-THOUGHT.

BY FRANK EMORY LYON, F. S. D.

That philosophy of life which we have come to call new-thought is essentially a new interpretation of Christianity. It is refreshingly new in its optimistic outlook, and miraculously new in its immediate transformation of human life and conditions. The new-thoughter is an optimist who believes in the positive rather than the negative; in expression, not in repression, and in the essential divinity of the individual. He holds, doubtless, total depravity to be total nonsense, and inherent heredity a heresy, since he sees the infinite possibilities of the I AM. As one apostle has put it: "We believe more in the goodness of bad men than in the badness of good men."

The man is master of his misery and his conditions. The individual is exalted above bondage to prejudices within, or institutions without. This is a philosophy of persons rather than of abstract principles. Thus far in its development it has been chiefly egoistic. But it has the possibilities also of a higher altruism. It awaits but the opportunity, I am sure, to give a greater demonstration than has ever yet been seen of unselfish devotion to the higher happiness of others.

To believe in oneself is well, even to the point of

self-confidence and a healthy egoism. But is it not equally incumbent upon us to believe in the possibilities of the other fellow? To seek our own health, happiness and prosperity is good. Seeking the same blessings for all others will save us from selfishness and give us a complete philosophy. This will be Applied New-Thought, and it will be Christianity applied in a broader and deeper way than the church has ever done. It took several centuries for the Church to develop a body of doctrine, and discover the means of individual salvation. Not until near the dawn of the Twentieth Century did the Church begin to talk about "Applied Christianity," and express the spirit of Christ in the form of kindness as well as creed. It was well enough, to be sure, that a philosophy of life from the Christian standpoint should be formulated. But the abundance of the Christian life could no longer be contained in creeds and communion cups. Christ brought something superior to an institution or a cult. He brought a life of practical ministry.

Has not the New Thought movement been passing through somewhat the same experience as the early Church? Minds that have been emancipated have scarcely known what to do with their new-found freedom, save as it applied to themselves. They rejoiced only in their new-born happiness and success. They

have felt their way to a new system of thought and phraseology that would express their point of view in *words*. They have been getting themselves out of the thralldom of old conceptions and prejudices.

This new interpretation of Christianity, however, has made it possible for people to grow with an infinitely accelerated speed. Centuries have not been needed for New Thought people to find a common ground and a fairly clear outline of a *working* philosophy. Now the question is, in how many practical ways are we going to let it work? What else beside discovery and word-expression are we ready for? For the most part, thus far, our efforts and money have been spent in securing *for ourselves*, needed treatment and in subscribing for literature that would help us in the development of the personal life. Shall we not now have an "Applied New-Thought" in which those who come into a knowledge of the better way shall give time and money to the emancipation and development of others? Indeed, it may be asked, Can we grow beyond a limited point, unless the growth of others is definitely considered in connection with our own possibilities?

The average Christian in the Church now has several channels of missionary and philanthropic work to which he gives of his means and time. Thus far New-thoughters have had few appeals of this kind from organiza-

tions working from their standpoint. For this reason, I take occasion, in a concrete way, to call attention to an unsectarian philanthropy, which appeals to all who come to know its needs and understand the method of its mission. I refer to the work of the Central Howard Association, which is carrying on, in the Central Western states, a most valuable work in the interest of Prison Reform, and particularly, securing employment for, and otherwise aiding ex-prisoners. This is the bare outline of its objects, but the officers of the Association have in view not merely the temporary and partial help usually given in such philanthropies, but they see in it the whole problem of human development. If any man needs New-Thought it is the prisoner, and society needs no less to take the New-Thought attitude toward him. Who, better than we, can discover the best and highest that is in man? We believe and emphasize the best that can be found in the worst of men. But the past and present attitude of society toward the so-called criminal, psychologically and otherwise, has had much to do in making him an outcast. His life is temporarily out of harmony with itself and with society. But as a prisoner he has been the victim of a bad line of suggestion, that has helped to weaken his will and break down his manhood. He has inevitably succumbed to the combined psychological suggestion of

distrust and condemnation on the part of his fellows. All this adverse influence we, in the work of the Central Howard Association, find may be counteracted by a specific line of suggestive treatment. By strong, positive suggestion, by speaking the word of confidence, respect and success for him, we are able to carry him through the critical period after his discharge, and convince him that he can do the things his better nature has always prompted him to do. By helping men in this way, through the co-operation of state officials and manufacturers, out of hundreds of men helped during the last several years, fully ninety per cent of them have responded to our efforts, and have become at least good citizens.

And now what we want is the co-operation of all New-Thought people everywhere, who will, I am sure, appreciate the importance and the possibilities of this practical ministry. In the first place, New-Thought people may add infinitely to the usefulness of the Central Howard Association by contributing cash to its income. The work is carried on entirely by voluntary subscriptions of various amounts. As I have stated, the majority of New-Thought people have had few opportunities of this kind. Yet they have learned how to grow success and can command sufficient for this need also. Moreover, New-Thought people are accustomed

to sending their dollars by mail, as needed for treatment and for literature. As a course of treatment warranted to cure selfishness I would suggest that you try sending one dollar a month to the Central Howard Association, No. 634 Unity Building, Chicago, and I can assure you it will be used to the best advantage. Send on your mites or your millions as a double blessing to "him that gives and him that takes."

A twenty-four page annual report of the work of the Central Howard Association, giving full information, will be sent for the asking. Inquiries as to special features of the movement will be cheerfully answered by the writer. Then, too, the combined thoughts and words of all mental science people will do much to counteract the adverse and perverse suggestions constantly given out by the general public.

The individual prisoner, or ex-prisoner, though he have a will of iron, can scarcely resist this negative influence without our help. In addition to this general public helpfulness, we would have all who can do so, join us in demonstrating, through the men we help, the thought of hope, courage, self-control and the mastery of circumstances.

The office of the Central Howard Association is a Radiant Center from which the thoughts of happiness, harmony and growth must go with irresistible power.

Here are innumerable lives with infinite possibilities lying latent and dormant. Will you, dear reader, speak with us the word of harmony and blessing for them?



"Whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart."



"Even the smallest *faith* has more sustaining power than the strongest *reason* for the future of the Soul."



"Pride is the sign of poverty within. Error and worry expand human pride as heat does metals."



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G. M. B.



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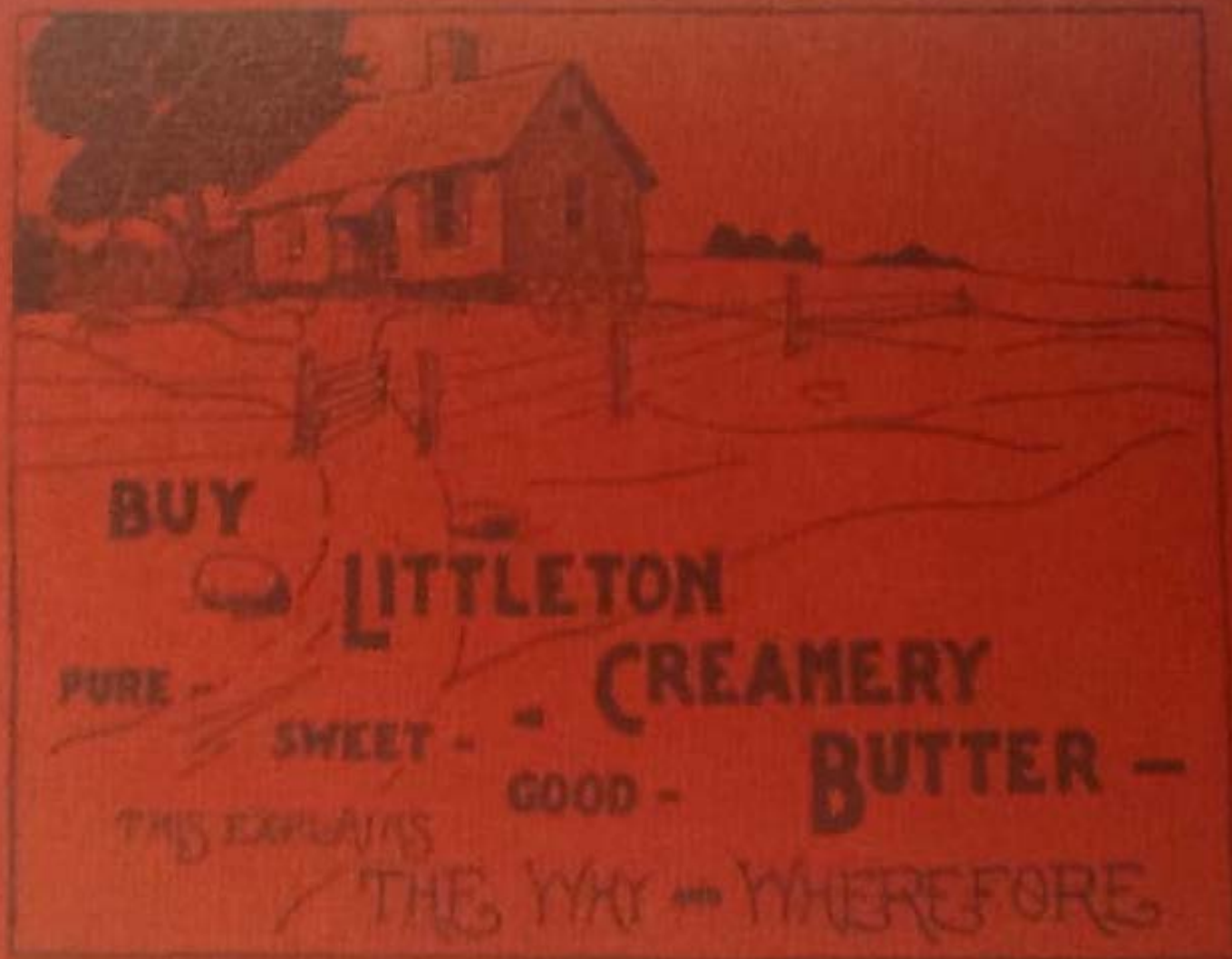
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